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585 or anyone standing in their place, put a ceremonial scarf and
431 one rupee. After this everyone present, with the exception of the bride's official attendants, puts in a coin according to his means or desire, the amounts varying from five rupees down to an anna or two. An average sum collected in this way would amount, so I was told, to about forty rupees; but it is not uncommon for as much as one hundred rupees to be
585 collected in the *Ong Kay*. The money is distributed as
466 follows:

Kegu Nunbu	Five rupees
Rum fat-bo	Four rupees
Aku	Four rupees
Ajyong	Four rupees
Changku	Three rupees
Nyom Moo	Six rupees
Nyom Chimbu	Three rupees
Nyom Faming	Three rupees
Faming tyol	Three rupees
Load-carriers	Eight annas each

The ceremonial scarf contributed by the bridegroom's parents is given to the bride, but she does not receive any of the money. If the amount collected at the *Ong Kay* is insufficient for the above payments, the balance must be made up by the bridegroom, who, alternatively, retains any balance.

The bridegroom now pays six rupees to his wife's *Pi-bo* and five rupees to his own, and gives to each a ceremonial scarf. At the same time each receives some eight pounds of mixed beef and pork. After this some man of standing in the village takes the two *Pi-bos* aside: he tells them that in arranging this marriage they have possibly been put to considerable trouble, and have doubtless had to suffer many insults. He adds that all is now successfully over, and he hopes that neither will take umbrage at anything that may have happened. The two men assure him that all is well, thank
[431] him for his remarks and give him a couple of annas each.

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This little ceremony, if it can be dignified by such a name, is called *Pi-bo azom.*

This completes the second day's proceedings; but, as before, drinking and conversation are continued well into the night. At about one a.m. one of the *Pi-bos* goes round with a large bowl of the special ceremonial unstrained *chi* and offers it to each of those present. As before, it is not consumed: it is merely offered as an indication that the day's ceremonies are over and that everyone should from then onwards at least talk quietly if he does not wish to sleep.

On the third morning everyone is again wakened with a bowl of *chi.* Lights, however, are not again served, but on this occasion all the guests are given *Tum cheu,* or the entrails of the bullock killed the day before, stuffed with meat of various kinds. These are prepared by the *Changku,* who, as we have already noted, is in entire charge of the distribution of meat. This meal of sausage is followed by another of ordinary rice and vegetables, on top of which is put a hunk of raw beef for each member of the bride's party. As her attendants leave for home each one tears a bit off the joint he has received and returns it to the donor: this symbolises the presentation of a return gift.

The marriage is now over and the bridegroom makes ready to escort the bride, together with all her attendants, back to her home. Before they leave they are presented with a special gift of food called *Lom-to Lom-chong,* which consists of eight pounds of chi-millet and eight pounds of rice. This is meant to be consumed on the way back; but even if the two houses are only a few hundred yards apart the present must be given just the same. The party also takes with it a present known as *Dong-chong Dong-len,* which consists of a load of chi-millet for the bride's parents.

When the party reaches the girl's home the bride and bridegroom remain there for either three or seven days; but they must on no account leave on any of the intervening days, which are considered inauspicious. When they finally leave for the husband's home they are given a present called